

THE  
**CHRISTIAN JOURNAL,**  
AND  
LITERARY REGISTER.

No. 13.]

SATURDAY, JULY 19, 1817.

[Vol. I.

THE LIFE OF 'THE  
RIGHT REV. DR. WATSON, F. R. S.

*Late Lord Bishop of Llandaff, Regius  
Professor of Divinity in the Uni-  
versity of Cambridge, Archdeacon  
of Ely, and Rector of Knaptoft, in  
Leicestershire.*

(Extracted from the Annual Biography and  
Obituary, for the year 1817.)

RICHARD WATSON, a native of Westmoreland, was born at Ever-sham, about five miles from Kendal, both situated in that county, in the year 1737. His father, a clergyman, who possessed but a very trifling preferment, enjoyed for many years the Mastership of the free Grammar School in Kendal, where the son was brought up. That his education was carefully attended to, and that he was not only early, but thoroughly initiated in the elements of human learning, appears probable; his knowledge, indeed, seems to have been all that he carried with him to Cambridge, except a very scanty stock of money, the most persevering economy, and a habit of application, that defied imitation, and almost belief. He was admitted of Trinity College about the year 1755, and his *true blue worsted stockings and coarse mottled coat*, both of which doubtless evinced themselves of home-spun manufacture; together with a northern, or provincial accent, are still commemorated by tradition in the annals of that celebrated institution. Nor ought such trifles to be overlooked in this place: for when it is recollected, that his unimpeachable morals, rapid progress, and uniform good conduct, either served to overcome or to obliterate the prejudices arising from these petty obstacles, the very mention of them

conveys an appropriate lesson to the raw, young, and uninformed *Tyro*.

Mr. Watson was twenty-two years old when he took his first degree, having obtained that of B. A. in 1759; he proceeded A. M. 1762; when he stood high among the *Wranglers*; and finally crowned his academical promotions as D. D. in 1791. The Doctor appears at an early period to have obtained the respect of his own college, which could not be long unconscious of his worth; and to this was added the esteem of the whole university, in consequence of an incident which might have proved prejudicial to a person less discreet. The late Duke of Grafton, who was then their Chancellor, having made an improper recommendation of a candidate for a vacant office, he gave a spirited opposition to the appointment; but took care, at the same time, to mingle his objections with so much suavity of manner, as actually to obtain the friendship of the nobleman in question. Indeed, at an early period, he appears to have imbibed a due knowledge of the world and its affairs: for although he never excelled in *mathematics*, a study, then, as now deemed so essential at Trinity College; yet he soon obtained precedency of those who were deeply versed in all its most abstruse branches. Thus Postlethwayte, one of his ablest opponents as a *Wangler*, could demonstrate himself fit only for a small rectory in the country, while Watson was soon enabled to become his Diocesan!

A fellowship obtained sometime before, afforded something like present independence, while a college tutorship led to future honours and emoluments. The present Lord Carysfort

was one of his early pupils; and to another, the late Mr. Luther, afterwards M. P. for the county of Essex, he was indebted for a large portion of that affluence which accompanied the latter period of his life; while, by means of a third—the late Duke of Rutland, he was at length enabled to attain a mitre.

At the period alluded to, modern chemistry, then in its infant state in Great-Britain, appears to have been unknown, or at least unattended to in the university of Cambridge. This may be fairly deduced from the circumstance, that a gentleman elected Public Professor of this science, was notoriously ignorant of the first principles of the art. Luckily, however, the office fell to the lot of Mr. Watson, in 1764, who determined that it should not be a *sinecure*. Immediately after his nomination, he associated Hoffman, supposed to be a good practical chemist, in his labours, and by his means learned the rudiments of the art in which he was to instruct others. It is well known in the university, that their first attempts were rude, awkward, and unsuccessful. During the course of their joint experiments, both they and their workshop are said to have “been blown into the air!” but luckily escaping with only a few bruises and contusions, they proceeded in their doubtful and dangerous labours, until considerable progress had been effected. Immediately on this, the subject of the present memoir having commenced his public lectures, adopted the *nomenclature* then in use, but since become obsolete; and exhibited his apparatus and his experiments to a crowded and admiring audience. The discourses of the new Professor were of a popular nature; he did not pretend to enter into the depths of science, but contented himself with explaining the more obvious principles; and, above all, demonstrating the intimate connexion between chemistry and manufactures.

His fortune was now assured. In 1771 he was created Doctor of Divinity by royal mandate; and in the course of the same year was unani-

mously elected Regius Professor of Divinity to the university of Cambridge; to which office, the rectory of Somersham, in Huntingdonshire, is annexed. On this he married a lady of respectable connexions, with whom he had been long acquainted, and soon began to have a family around him, for which he was now enabled to provide.

By this time his reputation had extended throughout the whole kingdom, and the Royal Society, anxious to incorporate a man of such talents among its members, immediately proceeded to his election. Many of his papers, soon after, were published in the Philosophical Transactions; and those connected with chemistry were at length selected, and engrafted into his Essays.

Meanwhile, his friends and admirers were not inattentive to his clerical interests: for in 1774, he was presented to a prebendal stall in the church of Ely; and in 1780, succeeded Dr. Plumtre, as archdeacon of that diocese. In the course of the same year he obtained the rectory of Northwold, in Norfolk; while his patron and former pupil, the Duke of Rutland, now presented him to the valuable rectory of Knaptoft, in the county of Leicester, as an earnest of his future intentions.

It may be here fairly and truly stated, without intending any insult to Oxford, that anterior to the French Revolution, the university of Cambridge was uniformly distinguished by Whig principles, and all those liberal notions both in respect to politics and religion, which were introduced with, or rather confirmed by William III. It was not until the year 1776, that Dr. Watson had an opportunity of publicly maintaining his own opinions on those interesting subjects. Being then nominated to preach before his own university, on the anniversary of the Restoration, he delivered a discourse, which was soon after printed, under the title of “The Principles of the Revolution vindicated,” which attracted a considerable share of notice and popularity. Another of the same nature, and

professing the same tenets, on the anniversary of his present Majesty's accession to the throne, produced a controversy; but like all similar contentions, the disputants were soon lost in their own smoke; and we now only recollect "An Heroic Epistle to Dr. Watson;" the author of which, supposed to be the same with that "to Sir William Chambers," remains still unknown.

Having thus vindicated the principles of general liberty, and justified the revolution of 1688, Dr. Watson next proceeded to justify Christianity itself, from the attacks of sophistry, scepticism, and infidelity. The late Mr. Gibbon, fond of ease, luxury, and enjoyment, had relinquished his political opinions for a place; but in his religious tenets, he appears to have remained firm and sincere until the very last. In two of the chapters of his celebrated work on "The Decline and Fall of the Roman Empire," he had attacked the religion of Christ; and he was now answered by means of a work, entitled, "An Apology for Christianity, in a Series of Letters, addressed to Edward Gibbon, Esq." This immediately became a popular production; for, instead of calling in the assistance of the secular power, or commencing his attack with the violence of bigotted zeal, Dr. Watson displayed all the mildness of a true Christian, and all the good manners of a well-bred gentleman.

In 1780, he published another sermon, preached before his own university, in the beginning of the same year (Feb. 4th), on the day appointed for the general fast; and in 1781, he produced his first volume of "Chemical Essays." This was soon after followed by four additional ones.

At length, by the influence of the Duke of Rutland, to whom this work was inscribed, he obtained the mitre; and thus owed to a lucky incident, what his own merit had fully entitled him to. From that moment he seems to have abandoned his once favourite pursuit, as will be seen from the following quotation from the preface to his fifth and last volume:

"When I was elected Professor of

Divinity in 1771, I determined to abandon, for ever, the study of chemistry, and I did abandon it for several years; but the *veteris vestigia flammæ* still continued to delight me, and at length seduced me from my purpose.

"When I was made a Bishop, in 1782, I again determined to quit my favourite pursuit: the volume which I now offer to the public is a sad proof of the imbecility of my resolution.

I have on this day, however, offered a sacrifice to other people's notions, I confess, rather than to my own opinion of *episcopal decorum*—I have destroyed all my chemical manuscripts.—A prospect of returning health might have persuaded me to pursue this delightful science; but I have now certainly done with it for ever; at least, I have taken the most effectual step I could, to wean myself from an attachment to it; for, with the holy zeal of the idolaters of old, who had been addicted to curious arts—I have burned my books."

Soon after his consecration, the new Bishop attracted the notice of both the clerical profession and the public at large, by "A Letter addressed to the Archbishop of Canterbury," on the equilization of the Church Revenues. The late Mr. Cumberland, however, was the only person who attempted to answer it; and his reply lost much of its effect from the appearance of haste and violence in which it was composed.

The Bishop of Llandaff was now considered as a very able and popular prelate; and on being chosen to preach before the Lords on January 30, 1783, the Abbey was crowded on the occasion. But those who expected any violent declarations, or extraordinary political sentiments, returned home disappointed; on the other hand, such as were fond of a discourse admirable in its composition, and cautious as well as temperate, in respect to its sentiments, were delighted upon this occasion.

In 1786, appeared "A Collection of Theological Tracts," in six vols. 8vo. of which his Lordship was the



avowed editor. This was published at Cambridge, and designed entirely for the use of students in divinity: it may be considered as an official publication, as *Regius Professor*; and the series, of itself, forms an inestimable library to every candidate for holy orders. It could add nothing to his Lordship's fame, as it required selection alone; it was therefore considered merely in the light of a duty.

As the Bishop of Llandaff had now become a legislator, the eyes of the public were steadily fixed upon his political conduct. During the discussion of the commercial treaty with France, his Lordship supported Ministers in that measure, which must be allowed to have proved highly beneficial to this country. During his Majesty's first illness he joined the opposition, and was one of those who considered the Prince of Wales as possessing an unqualified right by birth alone, to the assumption of the Regency. But Mr. Pitt, on this occasion, deemed it more constitutional, that the two remaining states should supply the temporary vacancy of the throne. The sudden and unexpected recovery of the Sovereign put an end to all the changes then meditated; and among other incidental speculations of that day, the vacant Bishopric of St. Asaph was assigned to Dr. Watson.

Meanwhile, a great and singular event occurred in Europe, which, from the very beginning, seemed portentous; and in a short time appeared pregnant with the most serious and important results. Different opinions prevailed as to the manner in which the French Revolution ought to be viewed by the English people; and ministry and opposition were, as usual, divided, both as to the nature and the treatment of this national convulsion. The Bishop of Llandaff, as a friend to peace, appears to have deprecated all intervention on our part; and it was not until long after the commencement of hostilities, that he gave his avowed sanction to the war. In 1791, he delivered a charge to the clergy of his diocese, in which this, and a number of other points were touched up-

on; particularly respecting the present condition of the Church, and the pretensions of those who dissented from the established faith. To avoid the possibility of misrepresentation, he soon after deemed it necessary to publish this address.

His attention seems now to have been divided between his attendance in the House of Lords, where he spoke frequently, and always in the spirit of conciliation, and his prelatial duties, when called on as a preacher, to promote the great charitable institutions of our metropolis. Accordingly, he twice preached sermons for the benefit of the Humane Society, both of which were admirable of their kind, although neither of them has ever been printed. He also delivered a discourse in behalf of the Westminster Dispensary, which has been praised by an author, by no means favourable to his political sentiments:—

“I am not in the habit of perusing many of the various single sermons which are published; but I cannot resist the opportunity of recommending three, which I think are at this time important, and written with ability and spirit. One by the Rev. Dr. Vincent, head Master of Westminster School (a gentleman of very considerable erudition, diligence, ability, and most exemplary conduct), preached for the Westminster Dispensary; another by Doctor Watson, Bishop of Llandaff, preached for the Westminster Dispensary also; with an Appendix, containing Reflexions on the present State of England and France. The Appendix is of peculiar merit; and a third ‘On Gaming,’ written with great energy, patriotism, and eloquence, by the Reverend Thomas Rennel, D. D. Prebendary of Winchester.”

In 1796, an opportunity occurred, and was happily seized by the Bishop, which enabled him not only to distinguish himself as an advocate for, but also to be of eminent service to the cause of Christianity. It was at that period, that the “Age of Reason” was encountered by “An Apology for the Bible, in a series of Letters addressed to the author of that work.” On this

occasion he made use of the same mildness and urbanity that he had before displayed, when encountering the infidel opinions broached by Mr. Gibbon; and it must be allowed, that in both instances, he was deemed not only a very opportune, but a very able champion in behalf of that faith which pervades the whole of civilized Europe. In short, Doctor Watson's well-timed and celebrated tract against Paine, although it did not, like Horsley's contest with Priestley, lead to preferment, yet, for a time, turned the tide of loyalty and religion in his favour, and procured him admirers among a class of writers, who had before been his enemies.\*

At the commencement of the year 1799, his Lordship published an "Address to the People of Great-Britain." In this political pamphlet, he prudently waved all discussion of the merits or demerits of the war, in respect to its origin; but took a new

\* The author of the "Pursuits of Literature," thus compliments the good Bishop, both in prose and verse, upon the present occasion:—

"Yet all shall read,† when bold in strength divine,  
Prelate virtue guards the Christian shrine,  
Pleased from the pomp of science to descend,  
And teach the people as their hallow'd friend;  
In gentle warnings to the unsettled breast,  
In all its wand'rings from the realms of rest,  
From impious scoffs and ribaldry to turn,  
And Reason's Age, by reason's light discern;  
Reflex insulted truth with temper'd zeal,  
And feel that joy which Watson best can feel."

† "See the important, convincing, and eloquent Letters addressed to Thomas Paine, author of the 'Age of Reason;' second part, by the Right Rev. Richard Watson, Bishop of Llandaff, styled 'An Apology for the Bible.'"

"To write such a book as this, is to do a real service to mankind. A cheap edition of it is printed, and it is hoped will be circulated throughout the kingdom."

"I think that his 'Defence of Revealed Religion,' in two short sermons, is of great merit, and of general utility. Bishop Watson should often write, but with the utmost caution, accuracy, and consideration; because his works will always be read."

"I would also particularly recommend the perusal of the Sixth Letter of the series of letters which the Bishop addressed to Mr. Gibbon. To young men of fashion and of abilities, originally good, but obscured by libertine life and conversation, it will be peculiarly serviceable; as well as those, who are led astray by some modern pretended discoveries in *natural philosophy*, now a favourite mode of introducing and enforcing scepticism and infidelity."

view of our then situation, after six years conflict with an enemy, which becoming stronger daily, during the contest, now menaced us with retaliation, and even menaced invasion itself. Assuming the proposition, that the nation was reduced to the alternative of absolute submission on one hand, or a vigorous prosecution of the contest on the other; he declared in favour of the latter. His Lordship accordingly maintained that great sacrifices and great exertions had become necessary; and he conjured his countrymen to make these in behalf of their liberty, their property, and all that is dear to man.

This address of course produced a multitude of replies. Some accused him of dereliction of both principles and character; while others animadverted on the laxity of his opinions, and the prudent conformity now evinced to the established order of things. The pamphlet in question, however, produced a great effect on the public mind. The Government too, as if impressed with new zeal, in consequence of this timely co-operation, immediately unsheathed the flaming sword of prosecution against his opponents, two of whom were convicted of seditious libels; while all other writers were appalled from engaging in so dangerous a controversy. But the gratitude of Ministers ended here; for no translation ensued, and it was now found, that the labourer who came in at the twelfth hour, was not to be rewarded like him who appeared at the ninth.

But notwithstanding his Lordship had no fewer than six children, and his bishopric was always accounted a poor one, yet his revenues from the church could not be deemed scanty, nor his fortune contemptible. By the death of Mr. Luther,\* in 1786, he had also obtained a legacy of 20,000*l*.

\* This gentleman was not only indebted to the Bishop for the care taken of his education and morals, but also for his friendly and spirited intervention on a single occasion. Mr. L. was addicted to play, and having fallen into the hands of sharpers in France, was actually rescued from their fangs by Dr. Watson, who repaired to the Continent on purpose.

Immediately after this, he determined to make an acquisition to that amount in his native county. He accordingly purchased Calgarth Park, in Westmoreland, and erected a house, delightfully situate, in the immediate vicinity of the lakes. Here he considered himself as a country gentleman, and dedicated much of his time to agricultural pursuits. For many years Mr. Curwen, M. P. for Carlisle, was either the associate of his labours, or the occasional companion of his retirement. Under his auspices, and at his own expense, the neighbouring mountains, up to their very summits, were clothed with wood of all descriptions, particularly the larch. Of this favourite tree, he planted many millions, and obtained, on that account, not only the applause of all men interested in the improvements of their native country, but the gold medal of the Society of Arts, Manufactures, &c. His leisure moments were also occupied at intervals, with literary pursuits, and he is said to have been busily employed for many years past in writing a "History of his own Times."

The good Bishop, who had now attained almost a patriarchal age, began, of late years, to stoop, and exhibit symptoms of decay. A fit or two of apoplexy, warned both himself and family of his impending fate; and he at length uttered his last sigh at Calgarth Park, in the county of Cumberland, amidst the woods he had planted, and the hills where he was born, on July 5th, 1816.

Thus died Richard Watson, Bishop of Llandaff, in the 79th year of his age. As a divine, he was a vigorous, able, and zealous supporter of the established church. In his person, he was tall, stout, muscular, and dignified. As a bishop, he was always the patron of unfriended merit, and added dignity to the bench, by his learning, his intelligence, his ability, and his independence. As an orator, his action was graceful, his voice harmonious, and his delivery both chaste and correct. As a writer, he displayed a great knowledge of composition; his style was neat, and even elegant, while his

diction was pure and argumentative. But it is as a controversial writer that he is entitled to great, deserved, and undiminished praise. In all his contests, he made use of the language befitting a scholar and a gentleman; and he both detested, and scorned to imitate, the vituperative attacks of those who, by recurring to scurrility and personality, forget the first duty of a Christian divine.

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To the Editor of the Christian Journal.

ROBERT NELSON'S OPINION *on the IMPORTANCE of THEOLOGICAL SCHOOLS.*

The name of Robert Nelson is familiar to the readers of your very useful paper in general, as one of the brightest examples in modern ages, of all Christian excellence. His work on the Fasts and Festivals of the Church, his Treatise on the Lord's Supper, his little Catechetical Tract on Confirmation, and his Book of Devotions, have aided and encouraged thousands in this country, in the right understanding and performance of religious duty. This most excellent and pious member of the Church of England died in 1714—15, and bequeathed his whole estate, which was very ample, to pious and charitable uses. Familiar with his sentiments on other subjects connected with religion, Episcopalians in this country may not be unwilling to receive the strong and decided testimony of one so wise and good, in justification of the purpose which their Church has recently committed to their liberality, on the subject of education for the ministry. It is extracted from his life of Bishop Bull. B.

"I cannot help wishing, from the hearty affection and good will I bear to the welfare of religion in general, and to the prosperity of the Church of England in particular, that, as we have noble foundations for the encouragement of all sorts of learning, and especially for Divinity, in our two famous universities; so we had, also, some of these foundations entirely set apart for the forming of such as are candidates for holy orders: where



they might be fully instructed in all that knowledge which that holy institution requires, and in all those duties which are peculiarly incumbent upon a *parochial Priest*; where lectures might be daily read, which, in a certain course of time, should include a perfect scheme of divinity; where all particular cases of conscience might be clearly stated, and such general rules laid down, as might be able to assist them in giving satisfaction to all those that repair to them for advice in difficult matters; where they might receive right notions of all those spiritual rights which are appropriated to the priesthood, and which are not in the power of the greatest secular person to convey or abolish—and yet are of such great importance, that some of them are not only necessary to the well-being, but to the very being of the Church; where they might be taught to perform all the public offices of religion with a becoming gravity and devotion, and with all that advantage of elocution, which is aptest to secure attention, and beget devout affections in the congregation; where they might be instructed in the art of preaching—whereby I mean not only the best method in composing their sermons, but all those decent gestures and that graceful deportment, the influence whereof all hearers can more easily feel than express; and where they might have such judicious rules given them for prosecuting their theological studies, as would be of great use to them in their future conduct: but, above all, where they might be formed, by constant practice, and by the example of their superiors, to piety and devotion, to humility and charity, to mortification and self-denial, to contentedness and submission to the will of God, in all conditions of human life; and, more especially, excited to great zeal in promoting the salvation of souls, which is the true spring of all that industry and application which is required in the clerical profession.

“It would be a mighty satisfaction to the governors of the Church, to ordain persons who had passed some time in such seminaries with the ap-

probation of their superiors. It would be no small comfort to the candidates themselves, to be so qualified by the purity of their intentions, and by their personal endowments, as to find themselves able to answer, with a good conscience, that important demand in ordination, “*Whether they trust they are inwardly moved by the Holy Ghost to take upon them that office and ministration?*” And it would certainly be a great blessing to the nation, to have such labourers sent into the vineyard of the Lord, as had been wrought up, by particular application and study, to that purpose. That man knows but little of the dignity and importance of the priesthood, that can content himself with ordinary attainments for the discharge of so great and so sacred a trust; and yet he will find himself very much deceived, if he depends upon the greatest perfection of human knowledge, without constant and fervent prayer to God for his grace to enable him to make a right use of it. This is necessary to sanctify his learning, though it be of never so prodigious a size, by keeping him within the bounds of humility, and by rendering him serviceable to those who are committed to his charge.”

### THEOLOGICAL SCHOOL.

*In the House of Bishops, May 26.*

The following resolutions were proposed and adopted:—

Resolved, that it is expedient to establish, for the better education of the candidates for holy orders in this Church, a General Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and control of the General Convention.

Resolved, that this seminary be located in the city of New-York.

Resolved, that — persons be appointed by the House of Bishops to visit the several parts of the United States, and solicit contributions towards funds for founding and endowing such an institution.

Resolved, that a committee be ap-

pointed, to consist of the presiding Bishop, and the Bishops of this Church in New-York and New-Jersey, with three clergymen, and three laymen, to be appointed by the House of Clerical and Lay Deputies; which committee shall be empowered to receive and manage such funds as shall be collected—to devise a plan for establishing and carrying into operation such an institution; which plan shall be communicated to the several Bishops of this Church—and in the event of sufficient funds being obtained, if a majority of the Bishops shall have approved the plan, to carry it into immediate operation.

[These resolutions were concurred in by the House of Clerical and Lay Deputies.]

Resolved, that the blank in the third resolution on the subject of a Theological Seminary, be filled with the word *three*.

This resolution was sent to the House of Clerical and Lay Deputies, and returned with their concurrence.

Whereupon, Resolved, that this House proceed now to the appointments contemplated by the third resolution on the subject of a Theological Seminary.

Resolved, that the Rev. Daniel Burhans, of Newtown, in Connecticut, be appointed to visit the states of New-Hampshire, Massachusetts, Vermont, Rhode-Island, and Connecticut;—that the Rev. Nathanael Bowen, D. D. of the city of New-York, be appointed to visit the states of New-York, New-Jersey, Pennsylvania, Delaware, and Maryland;—and that the Rev. William H. Wilmer, of Alexandria, in the District of Columbia, be appointed to visit the states of Virginia, North-Carolina, South-Carolina, and Georgia; to solicit contributions for the founding and endowing of the Theological Seminary of the Protestant Episcopal Church in the United States of America.

Resolved, that the above gentlemen be furnished by the presiding Bishop each with a certificate of his appointment, and a copy of the resolutions of the Convention on this subject; and further, that they be authorized to defray their expenses from the

monies which they may obtain for the promotion of the business committed to them, and that they render a detailed account of their receipts and expenditures to the committee who have care of this business.

Resolved, that in the event of either of the above gentlemen declining his appointment, or being removed from opportunity to discharge its duties, by death, his place may be filled by the above mentioned committee.

Resolved, that the gentlemen hereby appointed, or substitutes which may be chosen agreeably to the last resolution, shall be subject to any instruction or advice which the committee above mentioned may deem it expedient to give.

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We are glad to find that measures are to be prosecuted without delay to obtain funds for the Theological School. The presiding Bishop, in pursuance of the resolutions of the General Convention, will immediately furnish the Clergy appointed to collect contributions with the necessary documents, which he accompanies with the following letter, explaining and enforcing the objects of a Theological Institution.

*To the Rev.*

PHILADELPHIA, July 13, 1817.

*Rev. and dear Sir,*

With this letter, there are sent to you certified copies of extracts from the Journal of the late General Convention, on the subject of a Theological School. And there is subjoined to them a certificate of your appointment to the labour of soliciting donations, in certain specified states, for the accomplishing of that object.

From the circumstance of your being designated to this work by the Bishops of our Church, it ought to be believed, that you are competent to the stating of the reasons, which have occasioned the contemplated solicitation. Of your sufficiency, no one is better satisfied than the writer of this letter. But, as for some years past, the founding of a Theological School has been a subject much discussed



in his personal intercourse with his brethren in the Episcopacy, he thinks there may be a use in his stating to you, to be communicated as in your discretion may seem expedient, the important point of view in which, to the best of his recollection and belief, the subject presents itself to their minds, as well as to his own.

He perceives an inducement to this communication, in his being aware, that there are some, who, laying due stress on the religious qualifications called for by the ministry, and being laudably desirous of fencing the sanctity of its character in this respect, entertain the opinion, that it requires but a slender furniture of intellectual information.

If this opinion were carried much further; and if it were contended, concerning the whole Christian world, that it has no need even of elementary instruction, for the benefiting by those holy Scriptures, which themselves testify that they were written for our learning, although extravagant, it would be consistent. On the other hand, if it be confessed, that at least some persons must be possessed of what can only be the fruit of study, aided by human art; the only questions which occur, relate to the extent in which literary information is necessary, and to the persons who should be especially looked to for the possessing of it. The result of this train of sentiment must be the conviction, that no branch of learning, which has a tendency to open the sense of scripture, can be foreign to the clerical department. That especial importance attaches to the languages, in which it has pleased the Holy Spirit to convey to the world the glad tidings of salvation, cannot consistently be denied by any, who know that "faith cometh by hearing, and hearing by the word of God:" by that word, locked up in languages not in common use. It would be easy to show, that the like importance is to be ascribed to history, to chronology, to criticism, and to the knowledge of ancient customs. And there cannot be an exclusion of natural science; so long as this shall be a storehouse, from which the infi-

del draws his weapons, for the assailing of the Christian fortress.

It is known to many, with what dishonest artifice the enemies of our holy religion are continually bringing forward frequently refuted objections, for the deceiving of the ignorant, and the beguiling of the unstable. To whom shall such persons look, for the being confirmed in their most holy faith, if not to those who have consented to be vested with the official character of its defenders?

Besides the shock to be expected from the quarter of infidelity, there is that of the obtrusion of opinions grafted on the word of God, some centuries subsequent to the Christian era; and from which this Church was purged at the time of the Reformation. From this cause there arise questions, which respect even the object of divine worship. It is easy to solve them satisfactorily from the word of God, and from the practice of the primitive Church; while, on the other hand, plausible pretensions are set up, which not only ensnare weak minds, but may even be formidable to persons of considerable strength of intellect, if there are wanting the resources for the detecting of traditional imposture: to which, of course, the Protestant minister of the Gospel is at any time ready to surrender any portion of his flock; if he does not find in his acquirements a counterpoise to the continually existing danger.

Among Protestants also there are opinions, pronounced by our ecclesiastical standards and institutions, to be far wide of "the faith which was once delivered to the saints." On the one hand, there are denials of the divinity and of the atonement of the blessed Person, than whom, "there is none other name given among men whereby they can be saved;" while, on the other, there are attached to these essential truths, dogmas unknown in the Christian Church, until some hundreds of years after its establishment. Further, there is the rejection of the divine designation of an order of men, of whom it is said— "How shall they hear without a

preacher; and how shall they preach, except they be sent?" And there is a disallowance of those sacraments, one of which is "the washing of regeneration;" and the other is ordained to be "a showing forth of the Lord's death till he come." There are named but few of the errors, which strip Christianity of some of its most endearing properties. For the sustaining of them the stores of literature are ransacked and abused; and they must therefore be met by learning properly applied.

It would be an entire misunderstanding of what has been stated, if it were considered as holding up any measure of theological learning, as what may dispense with the religion of the heart. But it has been found, that where no just censure has lain for deficiency in this respect, persons have been seduced from our pale, through the want of pastoral ability to defend its doctrines and its institutions; while it has also had the effect, through the medium of the lessening of the ministerial character, to detach many from an attendance on divine ordinances, and from whatever constitutes a visible profession of religion. This is the result, not only with men of cultivated understandings, who are likely to be the first to disesteem a pastor far below them in the scale of theological acquirement; but descends to persons of the lowest grades in society; who insensibly receive their impressions of official ability from the higher.

The Bishops, in their anxiety for the encouragement of literature, do but endeavour to perpetuate the character of the venerable Church from which their Episcopacy is derived; and of the institutions of which they are not ashamed to wish an imitation in this Church, as ability and other circumstances may permit. When, in the sixteenth century, the Church of England disengaged herself from the yoke of a foreign hierarchy; the good would have been evanescent, if, with the regaining of her integrity, she had not cultivated the literary means of defending it in the times to follow. In every succeeding age, and

in the present not less than in any other, learned divines of her communion have ranked among the foremost in the defence and in the elucidation of divine truth; of which their works, translated into different languages of Europe, are imperishable evidence. One reason of the glory of the Church of England in this respect, are the endowments which she possesses, for divines who devote themselves to sacred literature, as a field of labour distinct from that of a parochial ministry. For while we consider the latter department, as too important to be superseded by any studies of the closet; yet, where the one may be pursued by a few of the clergy, for the better securing of the proficiency of the whole, it is an important gain to the Church of Christ; and, in part, the ground on which a Theological School is at this time an object of desire.

While we look up with filial reverence to the example of the Church of England; we do not withhold the tribute of praise from those religious communions in the United States, which have been before us in their exertions to secure the literary sufficiency of their future ministers. We honour their conduct in this matter: we propose the liberality of their respective members, to the emulation of the members of our Church: and we lament the lateness of similar industry and public spirit among ourselves. For this, the only apology must be the destitute condition in which our Churches were left by the war of the Revolution; the more immediate measures, necessary for the organizing of our communion; and the demands for the supply of a ministry, accommodated in some instances rather to the necessities of congregations, than to what it were wished to be considered as a standard of sufficiency. Whatever may be the weight of these considerations; it is to be hoped that the time is come, when there may be successfully attempted the long neglected provision; and when a claim may be made, on the ground of the excellency of the institutions of this Church, of its respectability in the eye of the



world, and of the wealth of a great proportion of its members.

The preceding sentiments have not been expressed without the being aware, that independently on the establishment of a Theological School, the learning called for by the ministry may be the acquirement of private study; especially when encouraged and aided by parochial clergymen of acknowledged talents and attainments. But, setting aside the danger of being misdirected in the choice of a guide; it must be obvious in this, as in every line of literary pursuit, first, in regard to the teacher, that consummate ability is best acquired by the devoting of all his talents and all his time, to the specific branch for which he has been selected; and further, in regard to the learner, that proficiency is much promoted by an association of kindred minds, in the same honourable search of truth: it being the best mean of excitement of ardour and of the securing of diligence. Although these are considerations which the reason of the thing suggests, and which experience confirms; they ought not to be carried to the extent of shutting the door to the ministry against a sufficiency of information, from whatever source it may have been obtained. Nothing of this sort, is contemplated, by the proposers of the present design: who, while they advocate what, in their opinion, and in that of the wisest men of various denominations, is the best expedient for the obtaining of a learned ministry, are desirous of resting resort to the school on the talents and the zeal which they expect to be conspicuous in its professors; and not on an exclusive privilege to be vested in them for ecclesiastical education.

You will consider me, Rev. and dear Sir, not as undertaking to display fully the advantages to be expected by our Church from a Theological Seminary; but only as suggesting hints, which may be enlarged on by you in conversation, as circumstances may require. Even of going thus far, I should doubt of there being any use; were it not, that I hereby express my

own anxious desire, and testify to that of my brethren the other Bishops, for the success of an enterprize, in which we fondly anticipate the supply of a learned and godly ministry to our Church, when there shall be an end of all our cares and labours in her behalf.

With my wishes and prayers for your personal safety and satisfaction in the good work before you, I remain, Rev. and dear Sir,

Your affectionate Friend and Brother,

WM. WHITE,

Bishop of the Protest. Epis. Church in the State of Pennsylvania.

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*Proceedings of the late General Convention, extracted from the Journal of the House of Bishops.*

*Thursday, May 22.*

The following report, with documents accompanying, was made by the presiding Bishop, upon the subjects therein mentioned, which had been submitted to him by the Convention.

**REPORT.**

The subscriber, the presiding Bishop of this House, submits to his brethren a report on two subjects committed to him by the General Convention of 1811, and recognized by that of 1814; and on another subject, which originated in the Convention the last referred to.

One of the subjects was an application from the Church in the state of Vermont, to the Society (in England) for Propagating the Gospel. It was committed to the subscriber, to certify to that venerable body, certain facts in favour of the application. At the time of the last General Convention, he had not been furnished with the necessary documents; there having been an intended delay of the design, owing to the circumstances of the public concerns. The desire of the Convention has been since complied with; and the necessary communications were sent by the Honourable and Reverend Mr. Stewart, lately of the province of Quebec, on his return to England.



The next subject was the taking of preparatory measures for the organizing of the Church in the states, and parts of states, westward of the Alleghany mountains. The subscriber has had some correspondence on the subject; and has provided, so far as is in his power, for a comprehension of the counties of Pennsylvania westward of said mountains, under the projected organization: although on such terms as shall not destroy the unity of the Church in that state. Relatively to the contemplated measure, there have been sent to the subscriber sundry documents from the western states, herewith delivered. It is understood, that there is now in this city, a lay gentleman, commissioned to confer with the Convention on their contents.

The last subject referred to, is the republication of the Journals, with the Constitution, the Canons, and the Pastoral Letters, under the superintendence of the subscriber. This has been accomplished, in an octavo volume, by Mr. John Bioren, bookseller, of Philadelphia. A considerable number of the books is now for sale in this city, in the hands of Messrs. Swords, booksellers. It is to be hoped, that the members of this Convention either have taken, or will take such measures in the states to which they respectively belong, as may prevent Mr. Bioren from suffering loss, and even ensure to him a gain, from this his exertion to serve the Church.

WILLIAM WHITE.

Whereupon, Resolved, that the thanks of the Convention be presented to the presiding Bishop, for his attention to these subjects, and his communication now made concerning them.

Among the documents accompanying the above communication, were petitions from several congregations and Episcopalians inhabiting the western country, asking leave to form a Convention, to include, for the present, all the western country, to be placed, provisionally, under the care of the Bishop of Pennsylvania.

Whereupon, Resolved, that the General Convention cherish a lively interest in the spiritual concerns of their brethren in the western country, and are exceedingly solicitous to extend among them the ministrations of our Church.

Resolved, that it is expedient to enact the following Canon:

*A Canon limiting the Operation of the 2d and 37th Canons.*

In the event of there being a Bishop consecrated for any state or states westward of the Alleghany mountains, it shall be lawful for the Episcopal congregations in Pennsylvania and Virginia, westward of the said mountains, or for those of either of the said states, to place themselves, with the consent of the Bishops of these states respectively, under the provisional superintendence of the Bishop the first referred to; the thirty-seventh Canon to the contrary notwithstanding. Further; it shall be lawful for such congregations in Pennsylvania, and for those in Virginia, the majority in each case concurring, to unite in Convention with the Church in any western state or states. These provisions are to cease whenever the consent for the continuance of them on the part of the Bishop of the Church in Pennsylvania or in Virginia, as the case may be, with the approbation of the General Convention, shall be withdrawn. In the case above referred to, the number of Clergymen specified in the second Canon shall not be requisite.

Resolved, that it be recommended to the Episcopal congregations in the states referred to in the above communications, where Conventions are not already organized, to organize Conventions, which may be received into union with this Convention, and, when expedient, may unite, according to the Canons, in the choice of a Bishop, having jurisdiction over those states; and that this Convention have received with much satisfaction information of the measures which have been already adopted in the state of Ohio, for the organization of the Church in that state.

Resolved, that though the measure of a Convention comprising sundry states in the western country, may be a measure of temporary expediency, it cannot be authorized by this Convention consistently with the general Constitution of the Church, which recognizes only a Convention of the Church in each state.

Resolved, that it be earnestly recommended to the authorities of this Church, in each state respectively, to adopt measures for sending Missionaries to our destitute brethren in the western states. Such Missionaries to be subject to the direction of the ecclesiastical authority of the state or states in which they may officiate.

Resolved, that the presiding Bishop be requested to transmit the foregoing resolutions to such person or persons as he may judge proper.

[The above resolutions were concurred in by the House of Clerical and Lay Deputies.]

*Saturday, May 24.*

Resolved, that the following be entered on the Journal of this House, and be communicated to the House of Clerical and Lay Deputies.

The House of Bishops, impressed with the importance of informing the youth and others in the Doctrines, Constitution, and Liturgy of the Church, deem it their duty to call the attention of the Clergy to the 22d Canon, which enjoins on them diligence in catechetical instruction and lectures. The Bishops consider these as among the most important duties of clergymen, and among the most effectual means of promoting religious knowledge and practical piety.

*Monday, May 26.*

The Right Rev. Bishop Hobart stated to the House, that there is in the city of New-York the Church du St. Esprit, which was erected in an early period of the province, by Protestant emigrants from the kingdom of France. It appears that the Church is now under the superintendence of Bishop Hobart—that there is still a portion of the congregation who worship in the French language—that he has lately ordained, and instituted as

their Rector, the Rev. Mr. Péneveyre, a native of Switzerland, and that this clergyman officiates according to a French translation of the Liturgy of this Church.

Whereupon, Resolved, that it be recommended to the Right Rev. Bishop Hobart to cause the said French Liturgy to be examined, in order to ascertain how far the translation is correct; and to confirm the use thereof, with such amendments and improvements as the case may call for; and to declare it to be the Liturgy which may be used by any minister of this Church who may officiate in a congregation to whom the French language is familiar.

Resolved, that the above provision be extended to a translation in the French language of the Book of Psalms and Hymns in metre, and of any of the offices comprehended in the worship of this Church.

[The above resolutions were concurred in by the House of Clerical and Lay Deputies.]

(To be continued.)

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ADDRESS delivered at the Convention of the Protestant Episcopal Church in the State of Connecticut, held at Guilford, Wednesday, the 4th, and Thursday the 5th day of June, 1817. By the Right Rev. Bishop HOBART, of New-York.

*My Brethren of the Clergy and Laity,*

IN my provisional charge of this Diocese, agreeably to the 20th Canon of the General Convention, it appears to be my duty, according to the requisitions of another Canon, to lay before you an account of my proceedings, and, as far as my information extends, of the present situation of the Church in this state. You will bear in mind, that the discharge of my duties in this Diocese must be subservient to my paramount duty to the Church in the Diocese of New-York; and my connexion with you will cease when a Bishop is elected and consecrated for this Diocese.

Immediately after the special Convention, in October last, I made the following visitations:

Wednesday, October 16th, New-Haven, and admitted the Rev. William Cranston, Deacon, to the holy order of Priests. Friday, October 18th, consecrated the Church at Meriden, and confirmed 38 persons. Saturday, 19th, Southington, and confirmed 27 persons. Sunday, 20th, Waterbury, and confirmed 226 persons. Monday, 21st, consecrated St. Peter's Chapel, Oxford, and confirmed 74 persons. Tuesday, 22d, visited the Church at Woodbury. Wednesday, 23d, in the morning, Wadsworth, and confirmed 133 persons; in the afternoon, Plymouth, and confirmed 141 persons. Thursday, 24th, Litchfield, and confirmed 94 persons. On my return from visiting some congregations in the state of New-York, on Friday, 1st November, in the morning, the Church at New-Milford, and confirmed 66 persons; in the afternoon, Brookfield, and confirmed 40 persons. Saturday, 2d, Ripton, in the morning, and confirmed 66 persons; in the afternoon, New-Stratford, and confirmed 30 persons. Sunday, 3d, Newtown, and confirmed 115 persons. Monday, 4th, Norwalk, and confirmed 103 persons, and admitted the Rev. Reuben Sherwood to the holy order of Priests.

Total number of persons confirmed—1158.

The Rev. Philander Chase has resigned the Rectorship of the Church at Hartford, and removed out of the Diocese; and the Rev. Jonathan M. Wainwright, Deacon, at present officiates in that city.

Mr. Charles Smith has been recently admitted to Deacon's orders, and officiates in the Church at Wilton.

I feel it my duty to express the high gratification which I received in my visitation of the Diocese, not only from the efforts of both the Clergy and the Laity, to make my stay among them personally agreeable, but principally from the evidence which I received of the flourishing state of the churches which I visited. The services, though generally on week days, were attended by numerous congregations. The order, and the solemnity with which divine

worship was celebrated, have not been exceeded by any congregations in which I ever officiated; and may, I trust, be considered as an evidence that the affections of the people were engaged in the sacred exercises in which, with so much impressive reverence and decorum, they united. The numbers confirmed in the respective churches were unusually great on these occasions. The highly gratifying spectacle was exhibited of a collection of young people, principally between the ages of 15 and 20, solemnly assuming their Christian obligations, and presenting themselves before God for his favour and blessing.

I was happy to find also that this was not the impulse of the moment. The persons who were confirmed had previously been visited by their Pastors, excited to take upon them their baptismal engagements, instructed in the nature of the obligations which they were to assume, and prepared for receiving with an enlightened, fervent, yet sober faith and devotion, the apostolic laying on of hands. I could not resist the conviction which I have since repeatedly expressed, excited by this circumstance, and justified by all the information I have obtained, of the laborious and faithful zeal of the Clergy, in their pastoral and parochial duties. There can be no doubt of my receiving additional evidence of this zeal, in the visitations of the other congregations which, God willing, it is my intention shortly to make.

The present state of the Church in this Diocese, as far as I am acquainted with it, affords many causes of congratulation. Obstacles to her advancement from local circumstances are daily removing. Her evangelical doctrines, unmixed with the varying dogmas of metaphysical speculation; her apostolic ministry unimpaired by those innovations which, displacing her from the only sure foundation, the "rock of ages," would rest her on the sandy basis of human authority; her primitive worship, free from the unmeaning frivolities of superstition, and the disgusting extravagancies of enthusiasm, and exhibiting a



simple, sublime, and fervent devotion, are constantly obtaining a stronger hold on the understandings and the hearts of the people. There is reason to hope that she will be that fold of the Redeemer in which the friends of genuine Christianity, long assailed by conflicting systems, and exposed to the attacks of heresy and schism, will at length find rest, in the enjoyment of evangelical truth, apostolic order, and primitive worship.

This happy result will very much depend on the measures that are pursued to preserve the Church in Connecticut in that purity by which she has been hitherto distinguished. For this purpose too much attention cannot be paid to procuring a pious, orthodox, and learned ministry, by exciting youth of piety and talents, to engage in the sacred office, and by assisting them in their preparatory studies. Apart from the provision which the General Convention contemplate in a Theological Seminary for the whole Church, the Episcopal Academy in this Diocese will still be worthy of patronage, not only as a nursery for the general theological institution, but as a school of sound religious instruction for the young laymen of our Church. It must be gratifying to the Convention to learn from the venerable Clergyman who has so long assiduously laboured as the head of this Seminary, that it is now unusually flourishing, and that several of the students are preparing for Holy Orders. The union of religious with classical and scientific instruction, cannot fail to render this institution of eminent advantage to the Church.

There can be no doubt but that circumstances are eminently favourable to the increase of the Church in this state, in which there prevails a spirit of religious inquiry which is calculated to advance the cause of truth. The want, however, of Clergymen is severely felt. This Diocese has supplied the Church in many other states, particularly in the Diocese of New-York, with Clergymen; and her own increase and prosperity have, in consequence, been somewhat

retarded. May I be permitted to suggest to the consideration of the Laity, the duty of making zealous efforts to remedy one cause of the removal of the Clergy from the Diocese, the inadequacy in some cases of the provision for their support. It can hardly be expected that Clergymen in this state should refuse to accept situations of equal usefulness, and of greater temporal comfort, should they offer elsewhere. I am far from supposing that there is a deficiency of liberality in proportion to the means of the congregations; but should those means be in any cases unfortunately inferior to those enjoyed in other states, there can be no remedy for the inconvenience, but in more zealous exertions, and more liberal contributions.

My brethren of the Clergy and Laity, I cannot avoid calling your attention to the important station which the Church in this Diocese occupies. She has for some time furnished, and it is probable will long continue to furnish the Church in other states with Clergymen and Laymen. Her Clergy and Laity have always been celebrated for their attachment to the distinguishing principles of the Church, and for zeal, firmness, and perseverance in advocating those principles. To this circumstance, under God, may be attributed, in no inconsiderable degree, the general diffusion and prevalence of sound Church principles. Let it, then, be the sacred object of all your counsels, and all your exertions, to preserve and increase the same zealous, firm, and persevering attachment to the distinguishing tenets of the Church. The recovery of man from a state of sin and misery, by the merits and grace of a divine Redeemer, applied and received in union with that mystical body, the Church, for which he shed his blood, and which he sanctifies and rules by his Spirit; the establishment and the preservation of this union, under the influence of the Divine Spirit, by the ministrations of Bishops, Priests, and Deacons, which "have been from the Apostle's times," and which "God, by his Divine Provi-

dence and Holy Spirit, appointed;" the commencement of the spiritual life in the *regenerating* sacrament of baptism, and the indispensable *change* of the evil tempers and habits of our fallen nature, through "the *renewing* of the Holy Ghost," obtained in the exercise of penitence and faith, by pious reading, meditation, and prayer, and by devout attendance on the ordinances of the Church—these are the principles which pervade our Articles and Liturgy; which are derived from the sacred fountain of Holy Writ; and which adorned the first and purest ages of Christianity. My brethren of the Clergy—by inculcating these principles, by uniting, what the fashionable spirit and measures of Christians in the present day tend to separate, evangelical doctrine and apostolic order, we shall prove ourselves to be true Churchmen—we shall be faithful to our ordination vows—we shall promote the prevalence of genuine piety, neither degenerating into cold formality, nor disgraced by the excesses of enthusiasm—faithful to the trust committed to us, we shall do our parts through good report and through evil report, in the midst of all the heresies and schisms that corrupt and divide Christians, to preserve the faith once delivered to the saints, and the Church as she was established by her Divine Founder, "all glorious within, her clothing of wrought gold;" and thus we shall be the instruments, in God's good time, of making her "a praise and joy throughout the earth."

May our divine Lord and Master hear our prayers, and aid by his Spirit our counsels and our labours—and to his name be the praise.

JOHN HENRY HOBART.

Guilford, June 5th, 1817.

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*Constitution of the Paterson Church Missionary Society, instituted May 28, 1817.*

ARTICLE I. This Society shall be denominated the "PATERSON CHURCH MISSIONARY SOCIETY."

ART. II. It shall be the object of this Society, to collect monies for the

Missionary Fund of the Diocese of New-Jersey.

ART. III. The business shall be transacted by a Board of nine Managers, who shall be annually elected by a majority of votes of the attending members.

ART. IV. The Officers shall be, a President, a Vice-President, a Secretary, and a Treasurer. The Bishop of this Diocese shall be, *ex officio*, President of the Society. The other Officers shall be chosen by the Board of Managers—a majority of votes to determine the choice.

ART. V. The subscriptions to this Society shall be semi-annually, or annually, paid in advance. Any sum subscribed shall constitute a membership.

ART. VI. A Committee of five Managers shall be a Board for the transaction of business, whose duty it shall be to solicit subscriptions from the opulent and pious. Their stated meetings shall be quarterly; for the purpose of ascertaining what monies have been received, which shall be then remitted to the Treasurer of the Convention.

ART. VII. After the first election, Easter Monday shall be the day when the Board of Managers shall be annually chosen; and all subscriptions shall become due on that day.

At a meeting of the Episcopalians in the village of Paterson, convened in the Dutch Church, 28th May, 1817, the above Constitution was adopted, and the following gentlemen duly elected Officers and Managers for the ensuing year.

#### OFFICERS.

The Right Rev. John Croes, D. D. *President*.

Mr. Mark Collet, *Vice-President*.

Mr. Henry Morris, *Secretary*.

Mr. Andrew Parsons, *Treasurer*.

#### MANAGERS.

Mr. Holsman, Mr. Parker,

Mr. Crane, Mr. Flood.

Mr. Connor.

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Printed and published by T. & J. Swords, No. 160 Pearl-street, New-York; where Subscriptions for this Work will be received, at one dollar per annum, or 24 numbers.—*All Letters relative to this Journal must come free of Postage.*